

To Mrs. Samuel A. Miffett
Pyongyang, Korea.

364 East 7 St., Riverside,
California

Thursday, January 12, 1911.

My dear Alice, -

A note from your mother this morning says that she had just received your letter of December 17 - and that the new furniture had come, making the rooms quite different. Nevertheless, I shall continue to think of the dear place just as it used to be! I shall hope for a letter sometime telling of your Christmas time. We had a nice time and I thought many times of my Korean Christmases; in the afternoon of the day I went to the meeting at the mission and how I did enjoy getting among the Koreans and talking with them! They help me out when I don't know words and some of them speak quite good English. - But more of them later.

The weather has been beautiful—
little rain and not much cold—
but just sunny days continuously
so that thick clothing is not
needed thru the middle of the
day, at least.

January 19.

Just a week since this was
begun. This is a charming day
— warm enough to sit on the
south screened porch. He did not
sit on piazzas a year ago at
this time!

So many different things have
occurred to my mind as things
that should be written you that
I know they will not all be
remembered. My news of Korea
is obtained from the "Field"—
a letter from Miss Mills, some
weeks ago and a bit from
Mrs. McFarland. Her father, Mr.
Stewart was here ten days ^{or so} ago

2.

to visit the Korean mission for Mr. Laughlin, - in company with Mr. Pang. Mr. Stewart was at their afternoon meeting - the 5th - and spoke thru Mr. Pang as interpreter, and also baptized some of the children. I was at the meeting and so had a nice visit with Mr. Stewart. He had expected Mrs. McF. to come with him but Ruth had had a "set back" and her mother did not like to leave too much care for the grand mother. Mr. S. said that Ruth eats and sleeps better than when she came and has been generally better, I think, but had had a sick time again.

Some time - when it seems best - I want to go to Los A. and then I shall see them - as well as there - I have a

list of people to see there.

Dr. Hall was here recently but as he came to speak to the men, I did not hear nor see him. The Lee's sent me a copy of Mr. Davis's work at the holidays but otherwise I have heard nothing from them - tho I wrote them long ago. A lady from Yorkere, who used to know Mrs. Bernheisel, is here for the winter and introduced herself to me because Mrs. B. had told her my home is here. I mean to write Mrs. B. but have not yet done so. My correspondence is not small.

Florence Fellwell sent me a Christmas card which I very much appreciated and I mean to write her a birthday letter. Miss Luther sent me a photo of herself and a good letter about

the same time. The other day I met Mr. Blair's cousin, Miss Ruth Collins - and also his aunt, Mrs. Collins, who live here in Riverside. Some weeks ago, I met Miss Brockway, who used to know Mrs. Baird and Mr. Adams - but specially Mrs. Adams as they were school-mates. She knew simply the fact of Mrs. Adams' death and wanted to know more.

Tell Miss Butte that one of the American Board missionaries from Pottsville is here at her home - Miss Laura Jones - and I have enjoyed talking Pottsville with her and asking for the Pottsville missionaries whom we met there - tho Miss Jones left early in the summer. Dr. Lorrain who

befriended us at Tientsin, is in Peking this winter in Dr. Fenn's place, while the Cunninghams are in Pootungfu, so I suppose the Johnsons are still in Peking. (He stayed with the Johnsons.)

We have a fine mission study class on Korea - Dr. Gale's book - in our church and I enjoy going and telling them all I can. I am also helping another class in the same book, in one of the M. E. churches. I sent for "Daybreak in Korea" and am passing it round - mean to keep it going. I have also sold or given away a number of copies of Mr. Davis's book. Mother has several

Korea books which we have lent
and one of the class is to
take the "Field" — the last first
number — January — has not yet
come.

I'm "talking" right along, too,
so I want to be kept inform-
ed for so far, I have spoken
once for every week I have
been back in America — next
week, I shall be ahead of my-
self, for I expect to go to
Beaumont Saturday for their
praise-meeting the next day
and probably shall speak
more than once. It is a great
delight to tell of Korea and
the great work and a won-
derful opportunity to bring

God's work and His message
home to people here — which
is what I try to do each
time. Yesterday I spoke at
the social meeting of the
ladies in one of the M. E.
churches — last week at the
Young Ladies Society in another
M. E. church and in another
week expect to speak to the
Intermediate League in the same
church. I put the Methodist
stations on the map of Korea
last week, — so tell the West
gate people what I am doing
— and specially do I thank
Dr. F. for the pictures he sent
me just before my departure
— they are excellent and sub-
jects that appeal to people.

People always enjoy the Korean costume and chogari's etc. — and the models I got in Seoul.

I have no plans yet about going east, but hope to go by way of New Orleans so as to visit my school in North Carolina. I have enjoyed being here and it has so far seemed best to stay and to do this Korean speaking. I mean to get my summer clothes ready now, so that if it seems best to go east in the spring, I shall be ready.

I do want to tell you of the Christmas celebration that was held at our church for the

Koreans - the Wednesday evening
after Christmas. They had had
their own gathering on Christmas
Eve at the mission - about 45
Koreans, they said - and the
room next day was still
decorated with red bells and
paper holly festoons - as in
your homes in P. Y. On the
black board was written
"Merry Christmas" and below
크리스마스 축하합니다 - this was all at
their own place. At the church,
the ladies had prepared a
tree with a gift for each
and cake and coffee. About 35
Koreans and as many "foreigners"
(as I want to say) were present.
A Korean named Li from Leland
Stanford, helped preside and

6.

interested. There were Korean hymns
sung and also American - one
of the Koreans read from the
Bible and another led in prayer -
in Korean of course. He spoke and
one of the elders spoke - then
the interpreter and the sister -
spoke also in English. (Did what
do you think I did? I sang
in Korean for them some songs
they had not heard - later,
translated you know - and told
them in Korean about the songs.
And one man at least, under-
stood for he sat and nodded
and smiled to me all the
time I spoke. Would not you
have laughed - would not he?

have been surprised if he had
been in the vestibule! Of course,
I was not afraid of the
Koreans — one never is, for
they are so good to one —
and the Americans thought
it was remarkable! — for they
don't know any better. I
also had some pink paper
tracts about "good news"
and I felt quite natural to
give each one a tract and ask
him to pass it on — for not
all the Koreans here are
Christians. There are about 50
in all — in the mission.

(1.)

7.

I forgot to tell you that I left
my black cape hanging in G. M.'s
dorm for you to give away —
it will keep some Korean woman
warm, so do give it away
before mother get it.

(2.)

I am sending you a U. S. money
order for five yen (\$2.50 gold)
which I want you to use for
me. First I thought I'd send
it to the Missionary Society - Korean
then this Stanford Mr. L² (Korean)
told me of having a letter from
Kim Chango (the first listener — the
one out in the country — Kil
Mohe's friend) and that Kim
Chango is very poor. Then I
thought I'd like to give it to
him — for himself, not for his

work. You can do what seems best to you.

(3)

Another thing. Suppose we keep an account between us, settling once or twice a year or oftener, so that if either one wants anything at the other end, she can get it. I sometimes want little things - for instance some books or tracts in Korean for these men here. It must be very hard for them - so little to help them - so much to take them away and not enough English to really get much help. Yusebang can get them at the book room I know and send them, if you direct it, so it need not be a trouble to you.

If I had ^{8.} several good books,
they could be placed in their
assembly room at the mission
and could be read in turn.

"How is the cripple boy or young
man who lives inside the sang
in you? - Ni'satang would know
whom I mean for he told me
about him. Last summer, I gave
him a little money and some
tracts to distribute, but as a
return he might preach for me
is that practicable? Can I do
anything in that way for him?"

(5.) Is this Nyemrangi's last year
in school? I left the money for
her expenses this year and now
as to next year, what? The case
sending at her has been dealt with

There in a teachers' training
class but their former teacher
meant they should go on with
K.'s education. However, is there
need? - can she study anywhere?

Next week is Dr. Whiffett's birth-
day and I shall remember and
speak of it here at home. Another
month my big Jamie Boy will
be six years old. Oh, would it
I love to see him and Charles
- to say nothing of you and
Dr. Whiffett! I'd love to be the
latter's "birthday party" as well
as yours in April!

9.

I do want to tell you how much spiritual blessing has come to me this fall - indeed it comes all the time. Never before have Christ's death and His wonderful salvation meant so much to me - never have I known Him so well. And I do feel that He is giving me His message to give in my talks on Korea - that this is His work for me just now. "The field is the world" and wherever He wants me is the best place.

That little red book "The Thrill and Its God" has been worth much to me - it makes me understand things in America and makes me more patient with them.

I think Dr. Mayhew told me
once last year that I ought
to read that book but I did
not know what kind it was.
I read a good tract by the
same writer - "The State of the
Crops" - (Parable of the Tower) It's
good. A Christian Alliance mission-
ary from Ecuador who is living
on this street with wife and
children, gave it to me - I called
on them because they are mis-
sionaries. His belief makes things
so much easier to understand -
gives me an optimistic view -
people who don't understand it
call it "pessimism," but it is
really optimism - only God can
make things right. And how
wonderful He is - how great

how passing great is his grace
 - His giving of himself to us.
 My Scofield Bible is a source
 of much blessing. Read the
 three psalms 22, 23, 24, with
 the notes - they form a trilogy.
 And with Ps. 22 read the
 account of the crucifixion in
 the gospel. I have read all
 the epistles in the Scofield Bible
 and have been much blessed.
 See what is said about James
 5: 16 - take it with Rom. 10: 10
 and it means "the fervent sup-
 plication of a believer avails much."
 A wonderful prayer promise,
 and one which I like to end
 my knee talks with - for

aim to leave people with some-
thing they can do that they
may translate emotion into deed,
So I tell them to read - to
learn more about missions
and to pray more.

One of the ladies in the Kora class
- in connection with the name
"Chosun" (Chosen) gave several
passages with our English word
Chosen. I told her I should tell
you and ask you to tell your
Korean women for you could ex-
plain what "Chosen" is in English.

Such passages as Isa. 41: 8, 9,
43: 20 and 45: 10

Well, here's 20 pages! I enclose a
letter which explains itself - & if
room, an article written by Mr. Pong
about Koreans in America -
Always, such love - as usual.

Ms. Lett. Strang
364 E 7 St
Riverside, Calif

Handwritten address or recipient information, mostly illegible.

Tuesday Jan 26th

Dear Dr. Moffett,

Your letter rec'd some time ago.

I see no reason for changing the phraseology of the
Doctrinal Statement. I don't give out Scott's objection.
The Bible is certainly the source of all spiritual know-
ledge. The Holy Spirit gave divine illumination
first from the Scriptures and to him we have never heard
of the scriptures but there is no other source of a divine
knowledge than I have of course that the Spirit works in
us to read the word. Is not this the historical position of
the church?

What is the objection to "inspiration" as limited
to the Scriptures? Is it not the historical "inspiration"?
We may not be able to get that to understand the inspiration
of the Bible. It is not necessary to say that the
word I have no possible objection to your view on this
point.

上海郵政局印

江蘇省信局

Rev. S. F. Moffett

By H. J. J.

Crossen



from Presby. Historical Society, Phila., microfilm Series II, Reel #2,
Record Group 140-3-1, Korea Mission Letters, Letter # 58

~~Dr. Brown~~ J. G. Mott
Jung Jang Kwon

58

Jan 28

RECEIVED
FEB 23 1941
Dr. Brown.

Dear Dr. Brown: 21-41

This is to notify you that a beautiful new School Building on the hill near Central Church - put up at such great sacrifice by the Korean - was totally destroyed by fire last Friday night. The loss is between four and five thousand yen in money but very great also in efficiency for meeting our school needs. This turns out some 400 boys to make shift for school quarters until we can rebuild this Spring and summer. The people were heart-broken as they saw the result of their great effort and real sacrifice - gas & flame and smoke and the scenes that night were pitiable indeed. Nevertheless the men have rallied bravely and plans are under way for raising money and for new plans for building in the hope of building in time for fall term.

This is an emergency and we estimate that 5000 yen will be required to rebuild. The Korean think they can raise 2000 yen - but if they do they will do remarkably well and will make great sacrifices - on the one

Methodist Episcopal Church - school building.

We ask for \$2000.00 (\$1500.00) from America and the

Exec. Com. of Mission has unanimously endorsed the request.

We are writing to inform you in America in order that
the money will be sent to the Board for this special purpose
and that it may be raised at once.

I think however that this is a case where we should
not have to wait but that the situation warrants the
Board in making the appropriation at once - reimbursing
ourselves as funds may come in later for that purpose.

We cannot afford to be without a good school building
here in the City where under governmental conditions our
schools are already finding themselves greatly hampered.
It is inspiring to see the way the Koreans are taking hold,
ready to do all they can do.

The graduates of the school - immediately held a meeting and
altho' not much more than boys as yet subscribed \$120.00
for rebuilding. One four newly ordained ministers sent me
in a note for 60 yen to be paid 20 yen a year for three years
and so it is that they are responding to the emergency call.

The officers know they cannot raise all - and of course we
have told them that we ask for help.
As you know we are putting the burden of self-support on
the Koreans but here is a time when our program is
that we must help.

I know you understand the situation in our country.

and I am confident that you will trust our ~~judgment~~ ^{judgment} that this is a request which should be met at once.

~~and I am confident that you will trust our~~
~~judgment that this is a request which should be~~
~~met at once.~~
A cable grant of 3000 for rebuilding will be
an inspiration - a much needed - appointed encouragement
and will enable us to start at once getting material
while the Koreans are raising their 2000 for building.
These are times when prompt action means much. This
is one of them.

We have just closed a fine Training Class and our
Bible Institute - better attendance than for years - 950
in all - and splendid work done.
Mr. Swallen started for America via India, Palestine & Europe
yesterday.

There is a dearth of workers but an overwhelming amount of
work to be done.
Are more plea for more single lady workers for our
Evangelistic work in other stations. There is a desperate need.
With greetings + kindest regards

Sincerely,
James H. Platt

The Building burned was the Grammar School Building built
by the Koreans in the city - and occupied just a year

Watson,
Feb. 11, '91

Dear Alice,

I'm very sorry to see a stiff neck never yet helped a poor letter writer very much, so I hope you are not depending for cheer on your mail but have had a particularly good day and are sitting comfortably before an open fire, tasting your tea, with Charles and Jamie on the rug playing steamship. That is a nice, quiet game, I remember.

Ann & Lute has just gone out in spite of the drizzle to attend her "services". She has been stronger this winter than last.

Now, Alice, my town it is filled with an extremely large and noisy tree, Aunt Lute is well enough to be left alone, Nat's head has been a good investment & but this is the time to sell, so I am playing with the idea of taking a year in Germany and some 6 months, perhaps in Rome instead. If it would not take a fortune to go via Korea, couldn't I stop a couple of weeks with you?

I have not spoken to Aunt & Lute yet as conditions may change but if it does seem right in June I should like to start then.

Uncle Charlie and Aunt Mattie were lovely to the two little little girls and me last Christmas time but how we all wished you were there with your toys. Please squeeze both of them for us. Aunt Lute sends a great deal of love to all of you as does
Your cousin
Lucia H. S. V.

S. S. No news from Oregon since Christmas except that step saw in a paper Fletcher broke his leg. Axel is supplying for a month in the F. P. C. at Poughkeepsie and lecturing. Aunt Mattie and Uncle Will have both had grippe. Cousin Cora is at Selina's a small farm - with her husband; will not consent to stay long as the children can not go to school. She asked particularly for you.

None is probably impossible but it is
fun to think about anyway. It is a
little like Aunt Matthe's Amblyopia
telling me to prepare a room for her
in 1910 when she comes to the
Fair. By the way San Francisco
has gone crazy over that.

59

Pyeong Yang, Korea, Feb. 22nd. 1911.

225

It falls to me to write the Station's monthly letter and thus keep you posted on the general trend of affairs. Conditions in Korea are changing rapidly and our problems are in many respects different from those of former years, however I see no reason to anticipate any setback in our work and the Church bids fair to increase in numbers and in power. It is increasingly evident that our Bible Training Class system is the mainstay of the work and I sincerely trust that the Bible Institute buildings asked for in the various Stations may soon be provided. This year has again witnessed an increased number of attendance upon our classes. Our Bible Institute and men's Training Class in January had a combined enrolment of 850 studying for one month and two weeks respectively. The month following that witnessed the usual large number of country classes the encouraging reports from which are now coming in. The men's City Class at the Korean New Year was a great inspiration, the attendance of *about 200* being most gratifying; but the class for City women which followed that capped the climax by enrolling 480, of whom 113 women were studying for the first time. In the country district of which Mrs. Swallen has charge the aggregate attendance of 36 classes for women was over 1700. So long as such work and such faithful Bible study continue we need not fear for the stability of the Church.

But our needs along educational lines are most urgent and we shall make no mistake if we fail to give adequate equipment to our College and Theological Seminary. What we are to meet along the lines of primary school development I do not know, for it is clear that with the changing industrial conditions the people are finding it more difficult to maintain the country schools and these are falling behind the

Government is based on the principle of merit and efficiency. The Government attitude toward the schools is in a generally friendly and among the higher officials probably sincerely so, but get the new laws and the new police regulations as enforced locally in various districts are making our school problems very complex and difficult ones, requiring far more than our attention can willingly give, e.g. our Chief of Police here has forbidden us to take up offerings in the Church for the running expenses of our schools without first securing a permit. He also says we must have a permit for taking up the subscriptions for rebuilding our burned grammar school. In one of our Northern counties the pastor and the leader of the Church were arrested and fined Yen 10 and Yen 7, respectively for taking up an offering from parents for equipment for their school. Judge Watanaba says this is a misinterpretation of the law, but nevertheless after weeks and months of effort we have not yet reached a settlement which enables us to go ahead. The necessity for more efficient supervision of our country schools and a closer dealing with their problems is upon us.

Mr. and Mrs. Stallen left us this month for their furlough and our working force is sadly depleted with so many away. Miss Plummer's announced engagement to Mr. Phillips creates another vacancy in the list of single women. I cannot put before you too strongly my conviction that the need of our Mission for at least six more women is one which if not met means a serious hinderance in the failure to take the one step needed to make what has already been undertaken in woman's work a complete success.

We are greatly enjoying the visit of Dr. and Mrs. Larpus of Rock Island, Ill. whose vital interest in the work and grasp of its needs is an inspiration. He delivered the address at the graduating exercises of the Woman's Academy last week when twelve young women were graduated.

...waiting for the bill of appropriations from the
Kennedy request, and it will be a great advantage to us to know early
this winter what we are to do.

The theological seminar, opens in three weeks and the indications
are that it will be the largest class that has ever entered.

Your son, John, reports his returns from the Evangelistic Campaign.
I do not think the results can be tabulated; but the campaign was a
great inspiration, and had a most spiritual influence upon the church
in connection with the depressing effect of the annexation, and brought
tears of joy to the eyes of their decision to accept Christ. I
I have no doubt that millions of people were affected by the campaign,
though of course the number of such a number would be impossible to
and was not expected.

Our missionary to the Korean students in Tokio reports that of
400 students, 100 are Christians, he having enrolled 52 catechumens
during his visit.

With kind regards from Mrs. Moffett and myself to Mrs. Brown
and to you,

Very sincerely,
Yours,

Samuel A. Moffett.

To Dr Moffett
Read and
mail to Mr Whittemore

Committee -

{ H. A. Rhodes
{ H. E. Blair

Kang Kei Lora

March 27, 1911

FILING DEPT.
AUG 18 1916
1533
SECRETARIES

To. Dr A. A. Moffett and
Rev M. E. Whittemore

Dear Brethren - The following is
a statement of our church trouble sent to
Hon Midori Komatsu, to our Consul General
Hon Mr Scidmore and to Dr Underwood :-

In November 1910 some 500 people were
attending the Presbyterian Church of which
number 155 were baptized and catechu-
mens. Among the latter 135 signed
a petition to the pastors of the church for
the removal of their salary helper Cha
Hak Yuen (Xi-shi 07) at that time an elder
in the church. Since this dissatisfaction
with their helper had existed among the
members of the church more or less for
two or three years and had now become
general the co-pastors (Messrs Blair & Rhodes)
deemed it best to ask said helper to resign.
He complied, resigning not only as helper
but also as elder, and as a member
of several school committees but still

Series II, Reel #6, RG 146-4-19

retaining membership in the church
while still enjoying our confidence,
and later while receiving Bible Society money
as colporteur he went out among several
country churches and endeavored to lead
them out from under Presbyterian Church
control, joining them to the "Independence
Church" and in one instance succeeding
in doing this. Then he returned to Kung Kei
and assumed leadership of as many as
would follow him, numbering 21 Baptized,
12 catechumens, some 10 or 12 new believers
and about 15 children - a total of from 60 to 70
but including none of the Board of ruling officers.
Since that time their numbers have
increased to possibly 100 while ours have
increased to 500 because of new believers.
Ever since going out they have been de-
manding our old church building which
we refused to give on the ground that
they went out voluntarily and therefore
lost their claim to church property.

Moreover we held all deeds to said property which is held in trust by Sugunhoi (trustees including Rev H.E. Blair An Mooka (안 두 구) of Chosun and Cha Hak yun the deposed helper) The said trustees were appointed Tarihoi (North Pyung Yang - a sub Presbytery. What then the seceding faction ~~is~~ demanding is, that we turn over a piece of Presbyterian Church property to the Independence Church, an entirely different and also antagonistic Church organization. For awhile they seemingly relinquished their claim, purchased a building in which they held meetings for two months.

Until recently we had no anxiety, supposing the officials would protect our property rights. Recently some leaders of the Independence Church (大東自由會) (Chey Mooka 최 두 구 of Ullala do a deposed pastor of the Presbyterian Church a man named 홍 Hong from Pyung Yang and another named 김 Kim from Wiju) arrived in Kang Kei and began helping Cha in leading the seceding faction.

About this time the officials began using pressure to cause us to give up the old church building to the Independence Church, telling us plainly that it was the thing to do, and commanding our people to confer in congregational meeting to that effect. Our people twice in congregational meetings voted unanimously that they were not willing to give over the building and also voted that it is a matter in which they had delegated most of their authority to Jarikoi which had appointed trustees to hold the deeds. Our people took the position that the question of property rights is one to be decided in the courts, that if the succeeding fact in questions our rights they should proceed to trial and that until that time we are entitled to the protection of the law.

On Thursday Mar 23, 1911, Mr Chosa 21/4/07 went before the officials and reported for the congregation. In doing so, the official accused him of insubordination, struck him in the face and detained him under

-5-

guard for four days. On Friday Mar 24 some members of the Independence Church including the outsiders above mentioned, took forcible possession of the old church building, breaking through the doors, putting up on the flag pole, the Independence Church flag ~~pole~~ and nailing to the front gate the sign 'The Great Eastern Independence Church (大東自由會)'. Later in the day our Presbyterian Church officials attempted to lock up the building, closing the outside gate. But they finally had to withdraw or else engage in a disgraceful fight. The Independence Church members scaled the walls and again broke through the doors. This was particularly objectionable because the outsiders above mentioned were leaders in the offense and were guilty of trespass. Of their avowed intention to take forcible possession the officials were duly notified. But all appeals to the officials, both before and after the event took place were in vain.

They did not deny our right to enter the building and conduct services but when we informed them that we could not do so without a fight they would not ~~do~~ send policemen to see that a fight did not occur. Accordingly on Sunday morning (Mar 26) when our 300 women and girls began gathering at the building for Sunday School, the Independence Church members were already in possession and their leaders conducting a service so that our women had to withdraw without holding their meeting. On Saturday preceding we had asked the officials to at least allow us the entire use of the building in the forenoon on Sunday, if they were not willing to keep out the Independence Church members altogether. But even this reasonable request in the interests of peace and peaceful worship they would not grant.

In conclusion we hold (1) that the number of church buildings we have does not enter into the question

We are using all the buildings we have
(2 church building, and 2 ~~School~~ building) but even
if we weren't using all the buildings we
would not consider that a reason in the
eyes of the law, why we should give a building
over to the members of another church organization
(2) As to the members of the seceding church
faction having given money in church collections
in times past, we hold that by voluntary
leaving the Presbyterian Church they relinquished
all claims to the church property. The fact
that we had asked for the resignation of helper
Cha (차 = 차, 오?) whose salary the people were
paying, was not an action making him
no longer a member of the Presbyterian Church
we not only did not drive out any of
the seceding faction but for three months
we made every possible effort to induce
those who had left the church to come
back and many of them did. We sent
for Myung Moksä (명ung moksa) of the Pyeong
Church to come and use all his strength

to induce the deposed leader (Cha) to return to the Presbyterian fold. We did this because Cha and Nyang had been close friends for years. Even now we would welcome the return of any of the seceding faction. After three months pleading the church session summoned before them six of the leaders of the seceding faction to show why their names should not be stricken from the roll according to church law. They did not appear and their names were stricken from the roll but this does not prevent their return at any time with the exception of these six, the rest of the seceding faction (baptized and catechumens) still stand on our books as members of the Presbyterian church but by joining themselves to the Independence church have virtually renounced their membership in the Presbyterian church. However at any time any of the seceding faction by promising obedience to our church rules and giving up their antagonism, can return

9
(3) We hold that the seceding faction's claim to church property is one to be decided in the courts and in support of their claim they should bring suit. That until the matter has been tested in the courts, we the Presbyterian Church are entitled to the protection of its property and that the seceding faction as such or as members of the Independence Church should not be allowed to hold meetings in the church building as a separate organization and conducted by other than our regular Presbyterian Church officials.

(4) Lastly we have our fears that the inactivity of the officials has been due to misrepresentations made by members of the seceding faction in general and Cha. Harkner (H. H. H. H.) in particular.

The officials in spite of our statements to the contrary have seemingly accepted Cha's representations (1) that 500 people left our church (2) that our desire to

Very sincerely
Yours
H. H. H. H.
H. H. H. H.

holds the property is simply greed (3) that
the fact that there are two church organizations
does not enter into the problem because we
are all Christians (4) that the members of the
seceding faction were forced out and (5) that
Messrs. Blair and Rhoda, although pastors of the
church, because they are foreigners have
no concern in the matter. Moreover we
have reasons for believing that the members of
the Independent church have represented us
foreigners and the Korean members of the Presbyterian Church
as being anti-Japanese. We want to affirm
that we do not have this feeling nor have we
seen much evidence of it among our Korean
Christians. We know that they are particularly
law-abiding and have taught them faithfully
to be so. In all this trouble we have steadily
refused to use force against those who forcibly
took possession of our property, relying wholly
upon the justice of the Japanese law to give us our rights.
This to the best of our knowledge is a general and true
statement of the whole matter. (6)

March 31, 1911

RECEIVED March 31st 1911.

MAILING DEPT
AUG 18 1906
SECRETARIES

JUN 27 1911

My Dear Blair:-

I have spent this whole day going from place to place trying to do something or to get something done in your Church and regret to say that I have not been able to really accomplish anything worth while.

Last night I received a letter from Lieut Col. Yamagata a copy of which I give below:-

Dr Underwood

March 30th 11

City

Dear Sir:-

Referring to the trouble in the Church in Kokai, we have received the reports from the local authorities as follows:-

Cha Hak Yun who separated from the church has an idea to establish an independant church with his two hundred followers. There are two churches there which they say have been built by the contributions from among korean Christians and so Cha has demanded one of the buildings for their own use but the demand being rejected he has sent a petition stating the fact to the detached gendarmerie. Accordingly, though the Gendarme advised both sides it will be better to use the buildings possessing one by one respectively, the American Missionary did not agree to the proposal. For this reason the authorities are still devoting their efforts to a peaceful compromise.

We presume that there is no way to settle the matter but to institute an action and have a decision from law court unless the parties make concession mutually but insisting their own claims.

Though Choi Chung Jin who came from North Chulla-Do seems to have infected with the same opinion with Cha, it appears that he do not concerned directly with the movement

Yours very faithfully

Lieut Colonel K. Yamagata

The Police headquarters of Chosen Government.

Immediately on the receipt of your first telegram I had written to Gen Akashi and had received a telephone message that he would have the matter investigated and reported by telegram and this was the first reply that I had had.

Thinking that this is a matter in which every Church in Korea is vitally interested I went round and consulted with Mr. Gerdine and Dr Hardie and after a little talk Mr. Gerdine and I called upon Mr. Scidmore to see what he might have to say.

After he had heard the statement of the case that we had made before we had read to him the letter as given above, he asserted that if such a case occurred in America it would be considered a case of trespass and the civil courts would be the only resource. That an application to the court for an injunction against the party who had made the alleged trespass would be saked. The chances were that at once a temporary injunction would be issued and a date set for the hearing of both sides as to whether such an injunction should be made permanent and that in the mean time the parties applying for such an injunction would probably be given the use of the building.

He said that he supposed the same law would apply in Japan and here but that at the present time the Gendarmerie will not always follow

Series II, Reel #6, R.C. 140-4-19

(E.S. Blair II/3/31)

(2)

the law strictly and that if they desired they could settle it at once and he advised that we go at once and call on Gen Akashi. This we essayed to do but had to call twice at two different places before we could see him and our call had no results at all.

We then had a conference with Dr. Avison and Hirst and as a result we sent you the telegram a copy of which we enclose herewith.

I ought to have told you that before I sent word to Gen Akashi in the first place I had called on Judge Watanabe and he had said that I ought to call on Gen Akashi to get the matter settled but in the course of our interview he had told me of the Japanese law in regard to Church property which would not allow seceders to take the property with them.

As far as we talked he said that the Japanese law was the same as the American and that the seceders could not take the property unless it was the entire body, that one only in a congregation staying by the original denomination would hold the property to that denomination.

While talking with Gen Akashi he laid great stress on the fact that the Two churches had been built by the natives that the deeds were simply in your possession as "guardian" for the native Koreans.

Now it seems to us here that it would be dangerous for you to begin proceedings unless you are sure that you will win out.

What are your deeds? Are they legal deeds that the Japanese Court would recognise? Has the Tariwhoi trustee body any legal standing, and can it hold property? Is the name of Cha included in the names of the trustees? Then too you would have to be very careful for if you had a lawyer that made a mistake you might loose the case on a mere technicality and this would be disastrous. The lawyers that you have up there would not in all probability be of the best and they might make mistakes. I think that you should get the best advice you can here have the best lawyer you can get draw up the papers etc. Of course the question at once comes as to who is the one to bring the action. It ought to be the Koreans I presume but they will need your advice and help at every step or they will loose out.

It would be better to loose the property now than to loose the suit if you start in.

This will be full of mistakes but you must excuse them. All my men have gone and I am writing this myself so as to have it go off on the morning train. I am sending copies to Moffett and to Sharrocks so that they too may know the situation. I send to Sharrocks as he is most likely to be in and the letter will then be seen by whoever of the Station are there.

May God guide and keep you all. All of you and your work are much in our thoughts and prayers just now

With kindest regards to you all
Yours sincerely

J. G. Underwood

March 31st 1911.

FILING DEPT.
AUG 18 1916
SECRETARIES

My Dear Dr. Moffett:-

I suppose that you have heard about the trouble in the Church at Kankai. I thought that you would want to know how things are and so I send you a copy of my letter to Mr Blair and below you will see a copy of the telegram that I sent him today. Something must be done under these circumstances.

Yours in haste

RECEIVED
JUN 27 1911
Dr. Blair

BLAIR

Kokai

Legal proceedings necessary compromise dangerous precedent
advise Blair bring all papers Seoul get best
legal advice writing today
Underwood

My dear Dr Sharrocks:-

I send you herewith for the information of your station a copy of the letter that I have just written to Mr Blair with the Telegram that I sent him as above and a copy of the note to Dr Moffett.

Yours in haste

Series II, Reel #6, Record Group 140-4-19

~~Handwritten scribbles~~ An Hong, ~~Handwritten scribbles~~
January 10, 1911.
72
Rev. A. J. Brown D. D.
Secretary of Board of Foreign Missions
156 Fifth Avenue
New York City
New York, U.S.A.
RECEIVED
FEB 7 1911
D.M. OWF

My dear Mr. Brown,
An Hong station has appointed me
to write the monthly station letter for December.
It is two months to-morrow since Mr. Remick
and I came to An Hong. And it has been a very
happy two months. Our temporary home is
comfortable and the weather has been
delightful. We are very happy and
contented here. I feel that God has blessed
me more than I deserve in giving me the
privilege - for I count it a privilege - of
serving Him in this place. I realize
more and more each day the great
necessity of my getting the language well.
There are so many ignorant and hungry souls
accepting the Gospel every day, and these need
to be taught and instructed in God's word.
In some of the personal reports at our
last station meeting, were given gratifying
instances. At Na Mai, one of the villages

where Rev. A. S. Wellon visited last month, December, six were baptized, and fifty received as catechumens while he was there. Mr. Wellon said he held a class at this place for the first time last year, and the spiritual life is growing rapidly.

At Te Mai, the same village, he told of his experience of meeting an old man about seventy years of age. Mr. Wellon asked him what his name was, but his mind seemed to be so nearly gone that he could not recall his own name. Then he asked for the name of his son or grandson with whom he was living, but the old man could not remember his son's name. He said, well, who is Jesus? the old man quickly answered, "the Son of God." What has he done for you? Quickly again he said, "He died on the cross for me." Though his mind was nearly gone he remembered who Jesus Christ was and what He had done for him. This story was beautiful to me.

Mr. Wellon told of an instance in another village. Two brothers, seventy-eight and eighty-four years of age, who decided to accept Christianity. When these believed, their whole house, about sixty in number, believed with them. So in this village where before there were no Christians, are now sixty.

The Bible woman, whom Mrs. Wellon has in

She made a trip into the country, visiting
at several villages. She came back and
reported to Mrs. Wellon that in four different
homes she had visited, she had taken down
and burned the devils and fetiches. These
homes are now Christian.

Mr. J. Y. Brothers has been holding classes
in some of his district villages.

Mrs. A. G. Wellon has a study class for the
young married women and girls, every
Monday, and one for the older women on
Thursday afternoons. She reports progress and
growing interest.

Mr. Remick has been busy the last month
working on the language and making out
an order for the building material of our
house.

As for myself, I have been studying every
day with my teacher.

Since the evangelistic campaign here in
Anklong sixteen have accepted Christ.

Sincerely yours for Christ.

(Mrs Edw A.) Ethel Eckel Remick